3: Pijoan D-5 (ca. 1945) 1946
SA15 Mosquito SA15

of quarrel between two women. The fact remains that very little wrong-doing exists among the Miskito since once a wrongdoer is found out he loses the respect of his community and usually moves to another locality. It a debtor refuses to pay or refund an object or money borrowed, the creditor informes the village of this fact and he can go to the plantation of the debtor and pay himself in provisions without risk. Such pressure usually causes the debtor to make goods his debt.

In rare cases today poisoning is used to exterminate an enemy. This is accomplished by the use of poisonous extracts from plants, alligator gall, or cyanide stolen from the mines. If, however, an Indian shoots his enemy, he must likewise follow him to death. In certain cases, if an Indian has been insulted and cannot collect payment, he commits suicide, wherepon the offender must do the same. In most instances the threat in itself brings apology and payment. In general there is little crime among the Miskito.

The Indians show great reserve, are relatively silent, honest and generally reliable. Stinginess is considered the worst vice and foreigners who bestow gifts are known as good men. They are not quarrelsome. Recent contacts with foreigners has increased their shrewdness and they are less shy than they were years ago.

Members of the family address each other according to sex and relation, such as mother, father, daughter, brother, etc. Each has a name given for some peculiarity. Thus, an infant receives no name until some characteristic is noted.

The mentioning of a deceased person's name is taboo and is a direct insult to refer to the person in the presence of relatives. Husband and wife call each other *mayi*, my consort; before a child is born to them he calls her *kika*, girl, while she calls him *wahma*, young man. After a child is born they often call each other *luhpi yapti*, my child's mother, and *luhpi aisa*, my child's father. *Mahma* or *masa* are used to address a son or brother, whereas *kika* or *misis* refer to daughter or sister. Old men and women are called *dama*, grandfather, and *kuka*, grandmother. The common form of salutation is *naksa* and occasionally *nakki sma* (how are you?) The other replies *aiñwa sna* (I am well). When they take leave the expression is *aisabi* (we will speak again).

DWELLINGS

The villages *(tawan)* are located chiefly on the banks of waterways, rivers and lagoons. The reason for this may be twofold. First the waterways form the chief source of transportation by boat and secondly agriculture and wild fruits can be developed and secured near